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The need for arousing a spirit of enthusiasm in the teachers is recognized. In order to stimulate professional advance, opportunities for growth and training are increased. An impartial and competent examining board is to insure fair treatment. A salary schedule graded according to proved efficiency, and a wide latitude of rights and privileges, are to encourage thoughtful work.

The establishment of intimate relations between the schools and the general public is the third and last resource of the commission in the accomplishment of its purpose. A free lecture system, suggested by the commission as a means of adult education, has in other cities aroused an interest in municipal life and government. The Report has met with sufficient apathy or opposition in Chicago to show how wide is the present chasm between parents and the school administration. "Resident Commissioners" are to fill this breach. The value and need of a Public Education Association seem forgotten. To prevent the system from becoming self-centred and to obtain helpful criticism, provision is, however, made in the appointment of expert "inspectors."

If the report disappoints the reader at all, it is in some lack of philosophical breadth and scientific method. For the first, although its scheme is clear and its scope wide, there are notable omissions in the physical side of education. The mental, moral, and physical development of the child through his instinct for play; school hygiene; medical inspection of school children; and provision for defectives: all are practically unnoticed. For the second, although the style of the report is direct and logical, there is a lack of first-hand observation which lessens its power to carry conviction. The recommendations of the commission are, nevertheless, reasonable and authoritative. The problems of Chicago's schools are the problems of every large American city, and the report is a contribution to the literature of the subject that will be of more than local value.

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*Jared Sparks and Alexis de Tocqueville.* By HERBERT B. ADAMS.  
Pp. 49. Baltimore: The Johns Hopkins Press, 1898.

In this monograph Professor Adams has printed a series of letters exchanged between Jared Sparks and Alexis de Tocqueville during the years from 1831 to 1858. Among them is an elaborate paper by Sparks upon "The Government of Towns in Massachusetts." Aside from the light which these papers throw upon the source of a good deal of Tocqueville's information regarding New England towns, they are of interest in setting forth Sparks' theory of town origin

and government. To him the Pilgrims who landed at Plymouth were "as far as the rights and forms of government" were concerned "in a state of nature;" and the same he believed true of all the first settlers of New England. He says, furthermore, that the "knowledge and habits of local government" were acquired by experience on New England soil; that "representation in proportion to the numbers of the people" and a "free suffrage in elections" were merely matters of convenience made necessary by the increase in numbers of the local settlements; that the general government did not exist from the beginning but was the result of compact. "When the settlements," he says, "or towns as we may now call them, first agreed to this union they had, individually, in their own hands the power which pertains to a social or political compact" (p. 18); "thence, it was obvious that they would give up no more than was essential to the general interests without divesting themselves of their primitive rights." Later, he says, "As the towns increased in number a political union was formed and the General Court or Legislature was established" (p. 26); "The groundwork of the state government is in the towns and each town is in some sort an epitome of the state" (p. 29); "No town . . . has ever been incorporated by an express act of the legislature" (p. 32); "The corporate powers exist in the nature of legal rights, founded on usage and early habits" (p. 19).

It is interesting to see here two separate theories, that of natural liberty and the social compact, and that of the town as the source of sovereignty and the residuary legatee of political power, brought into combination. We begin to see from this why Tocqueville exaggerated so greatly the importance of the New England town, and we are led to meditate upon the tenacity of this doctrine of life according to nature and the state according to contract. For the view of the village community presented by Mr. Freeman, and worked out in this country, notably by Professor Johnston in his history of Connecticut, is in reality nothing more than a revival of the *a priori* theories of Rousseau, and it is strange to see how hard it is for those theories to die even in the uncongenial atmosphere of modern historical criticism.

At the same time the logical conclusion to be drawn from the premises here laid down by Sparks for the town is that the social compact theory applies also to the union between the states, and this too in New England, the abode of federalism, on the eve of Webster's great speech on the constitution. It would be interesting to know whether Sparks has expressed himself on this subject elsewhere.

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